dead. (Jude's epistle 12th verse,) that is they were dead before they were quickened by the spirit, and through their corrupt deeds they have died again; hence have become *offensive*, and the Savior says (Matt. xviii: 8, 9), if thy hand or foot offend thee, cut them off and cast them from thee. Paul also says (1 Cor. v: 13,) put away from among yourselves that wicked person. Such characters stand condemned, not by the brethren, but by the word of God, and it is impossible to renew them again unto *repentance* seeing they have virtually lied to the Holy Ghost, whereby they were sealed unto the day of redemption, and have therefore lost their right to the purchased possession. Although Ananias and Saphira, undertook to hide their covetous act, from the *brethren*, they lied to the Holy Ghost, Acts, v: 3, 4, and fell dead, and the servants carried them out.

So we learn that persons who commit the sin against the Holy Ghost, either by *covetousness*, or *lying*, or *stealing*, or *adultery*, or *fornication*, or *uncleanness*, or *lasciviousness*, or *idolatry*, or *witchcraft*, or *hatred*, or *variance*, or *emulations*, or *wrath*, or *strife*, or *seditions*, or *heresies*, or *murders*, or *drunkenness*, or *revellings*, have lost their right to the kingdom of God; and of course have no business in the church, for they are dead while they live. We would not here be understood, that we believe that *every one* who falls under the above abominable things, will be *forever* condemned. Paul tells us if we sin *wilfully*, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. Heb. x: 26. Persons who commit such abominable things *wilfully*, after they have been enlightened, sin against the Holy Ghost; if doing *despite* unto the spirit of grace is sinning against the Holy Ghost. The sin against the Holy Ghost shall not be forgiven, for there remaineth no more sacrifice, (on the part of Christ) for sin.

If such sin can ever be satisfied, it must be done by an atonement as by fire, on the part of the sinner. This atonement can however, not be made by mere *repentance*, for Paul says, it is impossible to renew them again unto repentance. But the brethren of the church at Ephesus (Rev. ii: 4, 5,) who had left their first love (Christ) and had fallen, had to repent, and do their first works. Thus by works, not work, they might yet possibly secure salvation for their spirits in the day of the Lord Jesus, (1st Cor. v: 5,) For every man's work shall be made manifest, for it shall be revealed by fire. Sore trials. If any man's work (first work) shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire. 1 Cor. iii: 13, 14, 15. This is not *forgiveness*, but atonement, and if he will not return and do his first works, and secure salvation, though it be as by fire, "him will God destroy."

MEMBERS MAY DO AS THEY PLEASE.

From the foregoing we have seen that God only commands and promises salvation on conditions, but don't compel anyone to be a disciple neither does he authorize any one else to, therefore we let our brethren do as they please. If they please to do right we encourage them; if they please to do wrong we pray for them and admonish them; and if they please to continue to do wrong, and walk disorderly, and won't work, but busy themselves with other people's business, we note them and have no company with them, that they may be ashamed. 2 Thess. iii: 11-14, yet we don't turn them out of church, nor regard them as enemies, but admonish them as brethren. And if any one, who we know has been sufficiently instructed, and taught against those abominable things pleases to indulge in them or any of them, we put them from among us, deliver them unto Satan where they must stay, unless they please to return unto their first love, by their first works. Let me here yet say that we have so far failed to find where the Lord has authorized the church to call upon an offending member, and demand a confession to her, for his or her faults. If there is such scripture in God's word, will some brother or sister please tell us where to find it? We are sincere in this matter; and if we are mistaken we want to know it.

The place of charity, like that of God, is everywhere.

The Open Book.

BY MARY C. MILLER.

"They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead."

We may very appropriately apply these words to the present generations by changing them to Christ and the apostles. Christ brought life and light into the world, and his works and words were handed down to us by his chosen ones. Now which do we prize the most, our own ideas or their teachings? The Pharisees, who were covetous, derided Christ for his sayings, and he told them "they were those who justified themselves before men, but that God knew their hearts." But it is rather doubtful if they knew themselves what they really were. They professed to be wise and very important, but were they not conceited and proud? Today we have Christ's blessed words of truth. They are an open book to us. Do we love and revere them as we should? Do we hear them? We should consider the parable of the rich man and Abraham's answer to him when pleading for his brothers. For instance, here is a man who tells us he was sprinkled in his infancy and he would be dishonoring his parents should he now be immersed, yet he will not deny that Christ was immersed. Can a man dishonor his parents by hearing and following Christ? "Blessed is every one that feareth the Lord; that walketh in his ways." Sprinkling may be a baptism, but it is not the kind they used in Christ's time, which is very evident from the scriptures which treat the subject plainly.

They baptized near to Enon because there was much water there, and they baptized in Jordan. Christ himself came up out of the water and the people were baptized in Jordan, confessing their sins. It would seem that these things would have a great deal of weight with us because of their source—Christ and the disciples of those times. But do we know of any case where baptism was then observed by sprinkling? Why did not Christ have John to sprinkle some water upon him in the temple if that was the way he wished it done? As it is in baptism, so it is in all other things. We are not without God's word. All can read for themselves and judge for themselves. We do not need to say to one another, this is scripture or that, for all can know what is written. "To the law and to the testimony if they speak not according to this word, it is because there is no light in them." And again, those of Berea were more noble than those of Thessilonica, for they not only received the words spoken but searched the scriptures daily to see if they spoke the truth. Should we not be as noble as the people of Berea? They had the old scriptures to go to, while we have in addition to them the new also. But we depend upon the judgment and opinions of others, and carelessly risk our welfare when there is no need of doing so.

Mankind is heartily to be despised, looking at it from a certain standpoint. It is untrue to its best friend and to its own dear self. One is the counterpart of the other. She allows herself to be defrauded with her eyes open—that is with opportunities to see if she wills it so. Emerson says: "A man must consider what a blind man's buff is this game of conformity. If I know your sect I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that with all this ostentation of examining the grounds of the institution he will do no such thing? Do I not know that he is pledged to himself not to look but at one side, the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation." How often do we see it just so. If not really pledged, it is so claimed by his sect, not directly, but indirectly. Church doctrine—institutions of the church—is much talked of these days. Why not say the doctrines and institutions of the Bible? Simply because that would not cover the ground intended. If I have not spoken the truth, convince me that I am mistaken. On the other hand we see much in humanity to admire because of the many noble specimens of the race. Men who do not care so much to receive honor from one another as they do to be worthy of God's approval and honor. Christ said "he received not honor from men," and yet men honored him in one sense, by hearing him and following him. Is it not more noble to honor him who is worthy of honor, and suffer with him than to seek honor and popularity as the Jews did? Christ says "how can you believe who receive honor one from another and seek not the honor which cometh from God only?" They sought honor from their sect—from one another, but they did not believe sincerely in the open book. "They have Moses and the prophets, let them hear them." But in these days they tell us as they told the people of those times, that there must be order, order. An agreement, a settling of things hard to understahd. In short, a sort of discipline; something to refer to, something to explain and interpret the Bible. In fact, something to keep us together that we may all see alike and work together. And what is conceived to answer such a purpose, becomes our greatest drawback to a truly spiritual life. The good men who form these rules and regulations, by-laws, or whatever you may be pleased to call them, are binding a burden upon succeeding generations which they would not carry or comply with from those who went before them. They claimed religious freedom to understand the words of truth, but do not think it best for others to enjoy the same, and yet Christ says, let them hear the words of the law, not the talmud, not what man may bind upon you, but the real and genuine words of Moses and the prophets. Men whom God spoke to; men and women not like ourselves in office, but men of authority to do those things. Christ spoke with authority, not assumed, but really his by right and justice. After all, does it not seem very, very small, in any case, to claim things which do not belong to them? We read that "the law of God is perfect," and yet man will try to add something to it and carry the risk. Christ brings us truth and it is best that we receive it fresh from his hands. Felix was convinced of the truth, but it was not convenient for him to hear it. The Christian world looks upon Pilate as a coward and a knave, because he was governed by policy instead of principle. He washed his hands in innocency but it was only a compromise with evil.

Pickrell, Neb.

The Fate of the Apostles.

St. Jude was shot to death with arrows.

St. Simon the Zealot was crucified in Persia.

St. James the Great was beheaded at Jerusalem.

St. Matthew was martyred in a city in Ethiopia.

St. Matthias was first stoned and afterwards beheaded.

St. Barnabas was stoned to death by the Jews at Salamis.

St. Luke was hanged on a tree till he was dead, in Greece.

St. Mark was dragged through the streets of Alexandria in Egypt till he expired.

St. Paul, the great teacher of the Gentiles, was beheaded at Rome by the tyrant Nero.

St. Thomas was pierced through the body with a lance at Corrandel, in the East Indies.

St. Philip was hanged against a pillar at Hieropolis, a city in Phrygia, till he expired.

St. James the Less was thrown from a pinnacle of the temple and beaten to death with clubs.

St. John, after having been put in a caldron of boiling oil at Rome and receiving no hurt, died a natural death at Ephesus in Asia.

St. Peter was crucified at Rome, and according to his request, with his head downward, thinking himself unworthy to die in the posture in which his Lord died.—Ex.

The best advertising of a workshop is first class work. The strongest attraction to Christianity is a well made Christian character.

Those deeds of charity which we have done stay forever with us, and the wealth which we have so bestowed we only keep. The other is not our own.

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.